

Yargaxxvi. 11- This *Pavamdna tioma*, the
 sprinkler (of
 benefits), engaged in sprinkling, the
 destroyer of
 the *Rakshasas*, bestows riches upon the
 donor (of
 the oblation).

12. Pour forth thousand-fold wealth,
 together
 with cattle and horses, delightfaig many,
 desired
 by many.

13. This (*Soma*) the many-hymned,
 haying wise
 designs/ being cleansed by the priests, is
 sprinkled
 forth.

14. Offering thousand-fold
 protection, haying
 hundred-fold wealth, the measurer of the
 world,
 the sage, the exhilarating (*Soma*) flows for Indra*

15. Generated and praised by song
 IS~DU at this
 sacrifice is deposited in his place for INDRA,
 like
 a bird on its nest.

a XXVIL 16. The pure *Soma* effused by the
 priests rushes
 forth as if to battle, to alight vigorously
 upon the
 ladles.

17. They attach him by seven
 ceremonies to the
 three-backed three-benched chariot of
 the *liishis* to
 go to the gods.²

¹ Say ana's usual explanation *offcavikratuh*, namely
kr

brant altar mo vd, "possessing wisdom or possessing
 sacred rites,"
 would seem to be aa explanation of each half of
 the word in

turn: but he sometimes explains *kavih* alone by
krdnt&h (IX.
64. 30).

² The backs are the three oblations, the benches
are the three
Vedas, and the ceremonies are the seven hymns
(*chhandai*).